

The Missionary Helper

PUBLISHED MONTHLY BY THE
FREE BAPTIST WOMAN'S MISSIONARY SOCIETY
DORIS ELIZABETH FOLSOM, EDITOR

VOL. XLI

SEPTEMBER 1919

No. 9

THE HERMITAGE



A quiet respite from the bustle of city life—such is the ocean park home of Mrs. NELLIE WADDE WHITCOMB.

At the end of the day, the quiet of the ocean park is restful.

FROM THE EDITOR'S DESK

Simply to lie on the sand under a parasol tent and listen to the music of the waves, if one is a dreamer; to wade in the delicious, salty pools left by the outgoing tide, if one is a child; or to plunge in the surf in a health-giving frolic, if one is a vigorous young person, seems for the moment to be all that is necessary for happiness at Ocean Park; but there is a powerful rival attraction in the Temple, during program hours. So the tide of humanity ebbs and flows seaward and Templeward with as much regularity as the ocean tides.

—NELLIE WADE WHITCOMB.

In 1891 Mrs. Whitcomb thus characterized the strong attraction of Ocean Park—nearly thirty years ago. It is proof positive of Ocean Park's reality, value, and life, that in 1919 we can repeat, with only the change of progression and growth, the appreciative words of the earlier days.

Miss Porter, in her notes for this month, tells us a bit of the founding and the early plans of Ocean Park. We are glad of this message as a reminder, if we are among the privileged ones who have long been associated with the place; as information, if we are only now becoming acquainted with its charm and with the importance which it may be in our lives. We constantly grow more appreciative of Ocean Park with its vacation opportunity for land and water sports, its group of cottages and the friends of the "Ocean Park Spirit" for social intercourse, the ever moving and yet ever changeless sea and the impressive grove—"God's first temple"—which inspire us to greater strength and loyalty and peace. Finally, we find the blessings of our programs, our conferences, and our carefully planned entertainments, as we enter with gratitude our unique Temple, the class rooms of the B. C. Jordan Memorial, and our Porter Memorial Hall, that willing gift of many friends who remembered with appreciation the efforts and the influence of one of its first workers and planners, Mr. Porter, the father of her who serves us so faithfully as treasurer our Missionary Society.

July thirty-first, our Annual Meeting Day, was such a perfect day,

that our regret was that all friends of the F. B. W. M. S. could not be here to enjoy with us its devotions, its reports of the year gone by, and its plans for the months to come; to take away hopes and ideals for individual efforts, and the thought of the unity in our work.

The business meetings were interestingly conducted by our president, Mrs. Durgin, while a pleasing program for the day was presented by Miss May Malvern of the Program Committee. In Mrs. Dennett's report we had glimpses of Bengal-Orissa from our representatives there; from Miss DeMerritte and Mr. McDonald we heard of the life, the good accomplished, and the needs realized at Storer. In the evening Mrs. C. E. Bousfield gave a very interesting address based on her work in South China; and through the day we found great pleasure in the voice of Madame Calvert of Boston. There was sadness that day in missing the smiling face, the helpful words, and the friendly greeting of our Editor, Mrs. Whitcomb, but her personality and influence were brought anew to the Society through the beautiful and kindly words and the loving memorial tributes voiced by Mrs. Dennett and echoed by all.

In the midst of the joys of Annual Meeting came one vote which can but have its side of sadness. Miss Mosher tells us of the action in reference to our "Missionary Helper." Our union with a larger body of workers, our entrance into a wider field of missionary activity, caused our committee to agree and to recommend that we extend our interest, that we offer our service in wider lines. For some years missionaries in India and readers in America have felt and written, "We could not do without this dear little magazine." Such faithfulness as this, speaks and foretells a strong and active interest in the united cause, and pledges a similar loyalty to the larger representative magazine.

These are the days for our wish of God-speed to our friends who are soon to leave for the Bengal-Orissa field. Among these are two young volunteers who are going to India for the first time—Gladys Doe and Mabel Bond, who expect to sail from Seattle August twenty-fifth. They look forward eagerly to their new opportunities, and in confidence and interest we shall watch their successful work.

From Mrs. Whitcomb's Sanctum window, at the Hermitage, we can see the grove, the tall swaying pines, which seem almost teachers and advisors for our future. Tall, straight, strong, firm-rooted, they are ever aiming higher, reaching upward, while at their height they branch out in protection and beauty, casting around them the shadow of their greatness and their peace. What an expression of the perfect Christian life!

ON DART ON TO THE
OCEAN PARK SONG

BY NELLIE WADE WHITCOMB

The groves were God's first temples,
And still their aisles resound
With music of this message,
In hushed and happy sound.

The sands are white and shining,
Along the ocean's hem,
The skies hold deeper azure
Than earth's own radiant gem.

How gladsome is the greeting
Of sea and shore and wood,
Their thought is in our keeping,
Their secret understood.

All nature speaks forever
As truly as to-day,
And hearts will be as faithful
When long and far away.



Let us be content, in work,
To do the thing we can, and not presume
To fret because it's little.—*Browning*.

Missionary Bargains

Each Missionary Dollar Will Do ONE of the Things Enumerated

1. Feed and clothe an orphan for 25 days.
2. Pay for the education of an orphan for 25 days.
3. Feed a poor widow for a month.
4. Send out a Bible woman for 2 weeks, that she may brighten 50 homes and 200 souls.
5. Send out an evangelist for 1 week, who may reach at least 14 vil'ages and 1,400 souls.
6. Buy 50 copies of the Gospels in any language.
7. Pay a missionary's salary for more than a half day.
8. Support a bed in a hospital for 2 weeks.

How many Dollars will You invest?

What Three Dollars Will Do

Pay for a day's salary and all expenses of the work of a missionary evangelist, teacher, nurse, or physician.

How many Days will You serve?

What Five Dollars Will Do

Will enable any one to keep a village school open for a whole month, or will provide Bibles, hymn books, Sunday School supplies and wholesome books to needy schools and little churches.

What Ten Dollars Will Do

Pay for one share in our Building Fund. Will you help to build either a hospital, dispensary, school, dormitory or missionary dwelling house?

Who can resist such a challenge to service?





SCENE FROM PAGEANT, "THE HANGING OF THE SIGN," PRESENTED AT MISSIONARY CONFERENCE, OCEAN PARK, SHOWING THE NEED FOR THE MEDICAL MISSIONARY IN VARIOUS COUNTRIES.

THE OCEAN PARK MISSIONARY EDUCATION CONFERENCE OF 1919.

By A. M. Parker

The Missionary Education Conference held at Ocean Park, July 18th to 27th proved a "high water mark" conference in spirit and quality even if smaller than hoped for in numbers. The total registration of delegates and faculty was 126, Congregationalists leading with 40 delegates, Baptists next with 33, Universalists with 18 and Methodists, Presbyterians and Episcopalians represented by smaller numbers.

This year for the first time the conference was under the auspices of the Interchurch World Movement organized last winter by the missionary boards of the various denominations which has taken over the work of the former Missionary Education Movement and therefore became sponsor for the various summer conferences held by that movement. The transfer of responsibility came late and seriously interfered with the formulation of the program and the distribution of advertising especially for the Ocean Park Conference which explains the smaller attendance. But the backing of the Interchurch World Movement made possible an intensive field campaign ably carried out by Rev. William F. English Jr., who was called into the breach as Executive Secretary and to whom much of the success of the conference was due. Also the Movement supplied the strongest program of platform addresses ever given at an Ocean Park Conference. Such men as J. Campbell White, Charles H. Pratt, and E. C. Cronk of the Interchurch World Movement, Dr. Ogilvie of the Presbyterian Board, Dr. Haggard of the Baptist Forward Movement and women like Mrs. E. C. Cronk and Mrs. C. E. Bousfield were great drawing cards for the general public at Ocean Park so that the noon and evening platform sessions were the largest attended of any conference. The two illustrated lectures on the Interchurch World Movement by Sumner P. Vinton were of unusual quality and interest. There was an unusually deep devotional spirit in the morning periods of intercession conducted by the chairman, Rev. A. M. Parker and the

challenge of the world's need for Christian service as a life work was made exceptionally strong by Secretaries Campbell, White and Pratt.

The class work which is the "back-bone" of the conference was kept at a high standard. Dr. Brooks' text book "Christian Americanization" was taught by President J. Stanley Durkee of Howard University, Washington D. C., who took the class at the last minute before the opening of the conference on account of a change in Dr. Brooks' plans but who made the class the most popular course of the conference and left a deep impression of the reality of our national problems and the task of the Christian Church in meeting them.

"New Life Currents in China" was taught by Dr. Cyril E. Bousfield of China and an enthusiastic lady student said it was "a wonderful course."

"World Facts and America's Responsibility" was taught by Dr. William F. English of Hartford Conn., a former missionary in Turkey now in home missionary work, and was a strong and stimulating course.

v. Ralph A. Sherwood of Salem taught "Money, the Acid Test" and most effectively led the conference singing as precentor.

"Men and Things," a young people's text book on industrial conditions, and the young people's Bible class were ably led by Dr. Clarence H. Frank of Stamford, Conn.

Dr. Franklin's fascinating biographical studies of famous medical missionaries, "Ministers of Mercy," was taught to an enthusiastic class of young people by Mrs. C. E. Bousfield of China. Miss Mary A. L. Easton of Providence led the Normal Class in Missionary Education, the members of which return to their churches prepared to teach mission study courses.

Graded Missionary instruction was conducted by Miss Emma G. Pierce, Dr. Miles B. Fisher, the Congregational Missionary Education Secretary, and Miss Lucie M. Gardner. Mrs. E. C. Cronk, Methods Editor of the *Missionary Review of the World*, led the Women's Class for part of the conference and gave one of her inimitable addresses and Dr. Cronk led the class for pastors and laymen on "Church Efficiency."

If you, gentle reader, were not at Ocean Park, this is just to let you know what you missed and to make you so hungry for more that next year wild horses would not prevent your attending the conference.

And what more shall we say of the conference life, the beach "sings," the afternoon sports and boat rides, the marshmallow roasts and stunts around the fire, the joyous "house parties" of delegates which are the distinctive social features of Ocean Park and best of all the summing up of all these activities and impressions in the fine decisions to make life count for Christ's Kingdom on earth. We ~~not~~ not say more now but won't you do more to make next year's conference the biggest as well as the best yet?

AFTER TWO YEARS

(Letter from Miss Florence H. Doe, Secretary of Nowgong Girls' Training School, Nowgong, Assam, Dated May 28, 1919)

(Continued)

The third stage has now been reached in the life of this school, as far as I have had any acquaintance with it. The first stage was completed when we entered our new modern schoolbuilding in 1914, with something approaching an adequate staff of native teachers, and were recognized by Government as a Middle Vernacular, or elementary, school with a substantial Grant-in-Aid from Government. This past year, 1918, has seen the completion of the second stage of development, when, during the previous four years, a normal training department with two classes, a junior and a senior, has been firmly established in the school with full courses of study worked out for each in the vernacular; the status of the school raised to Middle English; the staff brought up to full strength, with a complete corps of Christian women trained teachers; the annual Government Grant for maintainance substantially increased. We are now getting 1060 dollars per year from the Provincial Government of Assam towards the maintainance of our day

school. The following quotation from the official report of the Inspectress of Schools after her annual visit in November 1918 will show the quality of the work being done in our training classes:—

"It is always pleasant to find what one has been looking for, and I have found here this year more than I had hoped for in my most sanguine moments. I have examined the twelve teachers in training, and tested them by every device I could invent. I have seen their work in class and out of class, I have exploited them orally and in writing; they have taught before me in a typical village school with several classes together; they have also taught in the ideal surroundings and with the conveniences available in the Mission School; they have taught raw, ignorant children as well as well-trained, intelligent classes. Each class has shown me six or eight books full of careful notes and illustrations of Nature-study, Child-study, and Methods of Teaching various subjects. Each Senior Trained Mistress has sung to me, drilled classes before me; all, both Senior and Junior candidates have told fascinating stories with splendid blackboard illustrations. The Junior teachers played before me with their classes with a freedom that would have delighted Rousseau. Notes of Lessons written on the lines set down by Herbart have been shown me, also apparatus, illustrations, diagrams and models passing the ingenuity of Montessori. There is not only a freshness but a thoroughness about the work.By what means so much has been accomplished in so short a time is more than I can understand.I congratulate Miss Hay and Miss Vickland on the standard of the work."

It may be kept in mind that it has been necessary that these training classes be taught personally by the lady missionaries in charge because, up to this time, there have been no trained native workers capable of doing this work. This present year, however, 1919, our staff has become greatly strengthened by the addition of two new teachers of a higher qualification than any we have been able to get before. One of these girls has completed a high school course and has had considerable advantages of travel abroad as far as Japan. The other girl has had

high school with normal training. This latter teacher is Sweet Solomon, about whom you heard seven years ago when she was first sent away for advanced study. After seven years she has returned to be first assistant in our normal department, while the other new teacher, Florence Mojumdar, is acting chiefly in the English department. It is great gain and relief to have teachers of these qualifications, and they are nowhere to be secured except by planning a long distance ahead and waiting while the girls take the necessary courses of study.

We are more or less in touch with almost every educated Assamese girl, within the radius of the Province and outside. Out of the thirty teachers who have received their training in this school up to this time, twenty-five are teaching, two have taught for a year and are now taking advanced courses of study. Five have been married. There are only two who have not found positions; they are Hindu girls with lesser qualifications, less mobile and less in demand. Of the graduates from the elementary school during the last five years, every one has gone on for normal training or else entered upon some other advanced course of study, except two Hindu girls who dropped out and have been married. Two of the girls in these classes were sent to North India where they have been studying Bible Training for several years, while two others are taking special training in other places, all in preparation for teaching in the new Bible Women's Training School. We have no difficulty in sending our girls away for advanced study, anywhere that we encourage them to go.

The third stage in the development of this school, on which we are now entering, will include the establishment of a high school, designed on original lines to prepare girls for leadership in the social, political and economic life of their own communities as well as for the intelligent management of their own homes. This will be the first high school of the kind in Assam and the first high school of any kind for Assamese girls.

It is also planned during this period to extend the influence of this school as widely as possible throughout the town and District by estab-

lishing branch centers, designed as local kindergartens in the outlying parts of town, and as village schools with a resident Christian family in Christian and non-Christian selected villages, as many as it is possible to staff and maintain. Each of these branch and village schools is to be a center for evangelistic effort with each its own staff of specialized native workers. This whole scheme is dependent on the automobile which is somewhere on its way to us, and which is to be the connecting artery of all this spreading life. We have the first Christian couple selected for the first resident village school in a Hindu village four miles out. The village itself has taken an interest, and the Deputy Inspector of Schools who is himself a Hindu, has assisted in selecting a site and procured Government aid. Since writing this, another village has come to beg with tears in their eyes for a school. We are making plans for this one also and have another Christian family in view, a young couple just married, to locate there. All these plans are more or less held up on account of the transportation because considerable supervision is necessary on the spot at first, and there is no time in a busy life either to walk out to these places or to go in a slow bullock-cart.

Meanwhile, our organization is being consolidated and improved in preparation for the advance. The compound is coming in for its share in the new era. In the past, each building or group of buildings has been carefully located with a view to its own special functions as well as with relation to the whole plant. Year by year more and more of our land has been rescued from the jungle, and put under the lawn-mower, but the whole has never yet been completely co-ordinated, and we have never yet been able to use all of our land. Now, we are doing a last bit of landscape gardening, with the help of a force of coolies and an overseer, so that within a year or two our whole compound will become a beautiful park, with broad, smooth lawns, with fruit and palm and shade trees, enclosed by trim hedges. This lovely park will be the setting for our new bungalow, on the same site as the present one, the school-house with the large new addition which we are planning, the Christian girls dormitory, with 400 boarders, the new Hindu Hostel

which Government is giving us for those girls who want to board on the compound without breaking caste, the second teachers' house for the use of the branch kindergarten teachers who will live on the compound and be driven daily to and from their schools. There may also be in a few years a house for the high school students to live in.

The Bible Women's Training School, which was opened last year, is on another compound, quite separate from the other departments. It is making a good beginning under the direction of Miss Long.

We are sending five girls this year to the Ludhiana Women's Christian Medical College in the Punjab, away at the other side of India, in order that our women and girls may have someone to call upon for medical aid after four or five years. Four of these girls from that wonderful first high school class to which reference was made in the early part of this letter. Their names are Isabelle Barua, Bonalata Sahu, Lahari Bhuyan, Alice Mark, Eliza Davis. These girls will leave in September for the opening of college.

The away-to-school movement is also extending to the boys of our Christian community. In the absence of any general missionary at this station, the responsibility of providing for the future of the boys of the Christian community has fallen upon us. We are helping them make their plans, encouraging them, and in some cases, sending these boys away this year, two high school graduates to the new Bible School at Jorhat to become evangelists; one younger boy to our Mission High School at Jorhat; two boys to Mr. Krouse' industrial school at Balisore, Orissa; to learn carpentry and machinery; two boys to the Government Engineering School at Bankipur, Bihar, to learn automobiling and machinery; one boy to the Shillong Motor Service Works at Gauhati to take a short course in automobiling so as to be able to drive our car on short notice after we get it. Prosna, who is a graduate of our Jorhat Christian High School, is going to Government Medical College at Dibrugarh, Assam. He will be helped in his expenses by Lucy, one of our former students and teachers, who is drawing a good salary at a Government school at Sibsagar. These two have just been married after an

engagement of a year and a half. It was a genuine love match of the highest type that we have seen in this country.

This is the way we are spending our time this year; training our thirteen candidates for teachers certificates; making educational experiments on our 230 elementary school pupils; making a home for our nine or ten motherless babies and the rest of the boarding kiddies; planning the lives of the young people in our community; trying to create opportunities for them and prepare them to meet the needs of the present and future. There is much more that might be added, but this list keeps us busy.

I wish I might have seen more of the people who are interested in this work and standing back of it. Most of the time last year in America, however, was spent in further study, and various unusual conditions in the country prevented travelling around much in the time that was available. I am glad to take this opportunity to present these conditions of the work in a more thorough way than would have been possible even if I had been able to do it personally.

We are not so far out of the world here but that we are watching with keen interest the plans for reconstruction and the progress of the new civilization in the homeland as well as in the rest of the world. We are able to observe all these things with tranquillity because we feel that we are doing our bit in this corner of the world's history, and that what we are doing here and now may have as great an effect on some other future threatened world tragedy as what the Big Four have been doing at Versailles. We are glad to observe that the people everywhere are coming more and more to realize that the world is a unit and that every race and nation is more or less dependent on every other. We are glad to hear of the closer cooperation between the Christian bodies at home, together with the indication of a determination to do nothing less than meet the challenge which is presented by the needs and the responsiveness of less favored peoples; thus, not only to share with the backward peoples the superior advantages which have been ours up to this time, but to begin now to prevent future world catastrophes which are only too dangerously near springing out from the arousal of the people in this part of the world, and their demand to come into their own.

GLIMPSES OF INDIA.**Extracts from letters by Amy Porter****Balasore, Orissa, April 27, 1919.**

It seems many times lately as if we were on the verge of some great movement here. Even when so many of our missionaries have been compelled to go home to rest or regain health and there are so few left that we seem barely able to keep up the routine work yet there are signs of a ripening harvest. From this direction and from that word comes of new believers, a few ready for baptism but many more held back by casteties from open confession. And then when we need workers we find at least six young women who really want to come out this very fall. Think of the years God has been planning for them to be ready for special time and need. Isn't it wonderful? Well, it makes one feel how little we really have to do with the controlling of this world. I spent six days in February out in a country village with two Bible women working to bring those people to Christ. It is the first time I have got away from my school work for such a trip. I was surprised to find a community where so many people were believing in Christ but afraid to confess Him. Some were in debt to Hindus who would prosecute them if they broke caste. As soon as the debt was paid they would become Christians. Others who earned their livelihood by working for Hindus had not the faith to believe that God could feed and clothe them. One man had an only daughter married into a Hindu home and he knew she would never be allowed to come home even for a visit if he broke caste. Yet all these were mere excuses; for human nature is much the same in India as in America. Yet, these are signs of the coming harvest. Some day that whole village will come to Christ I think.

On Vacation, Ovatacumund, May 18, 1919.

Here we are 7,250 feet above sea level. There are no snowy peaks, just rolling country with interesting trees and flowers. Three times on the way from Madras here I was asked my nationality and had to show

my passport and the morning after we arrived here the official called to get written statements from us concerning our right to come here.

We found the place where we were to stay very easily and it is delightful. Rev. Fawcett Shaw and his wife have been missionaries for many years in parts of India and now have retired. This is the land of flowers. The whole lawn is a big garden full of violets, daisies, English daisies, for-get-me-nots, roses of all kinds, poppies, fuchsias, carnations, lilies, petunias, orchids and one Jack-in-the-Pulpit. Up on the road there is one whole hedge of heliotrope. Calla lilies grow wild along every watercourse. O yes, there are dandelions, buttercups, clover, and English flowers that are strange to me. You should see us three roaming about exclaiming over every buttercup, dock plant, and plantin leaf. We have nearly three dozen wild calla lilies in our room. We felt as though we were setting up a funeral last night. But what funeral ever had three dozen such flowers.

We are doing a good deal of walking. On Sunday we went to church three times and folks say the church is over a mile away. A Mr. Stone preached morning and afternoon. He is an American preacher who is in India for army Y. M. C. A. work.

I forgot to tell you about our six hours in Madras on the way. We took a carriage and went shopping and sightseeing. We visited a museum of beautiful Indian handwork, and drove along the beautiful drive that extends for miles along the ocean front, and had a beautiful view of Madras from the tall light house on the High Court building.

May 26, 1919.

One day Mrs. Shaw gave us a lunch and we took the train down to Dovedale and walked back by a beautiful road with a grand view of the hillsides and plains. Last Saturday the American Baptist ladies on Missionary hill invited us to a picnic at the Gardens about Government House. I was very glad to meet them but I didn't know I was to visit Fairyland too. Those Gardens are the most wonderful I ever saw. I shall never distrust flower seed catalog pictures again for I have seen with my own eyes how some spots in this world can produce flowers.

We entered through a great gate where policemen were on guard and walked up broad smooth roads with velvety green grounds and big trees brought from many lands.

They were all named, some from Australia, some from California, some from Japan, New Zealand—all sorts of places. We went up the hillside through these strange trees, foreign shrubs, marvelous flower-beds, and suddenly came on a veritable fairyland of flowers with a tiny lake, summer house and a level court just wonderful aglow with every kind of flowers. It is beyond my descriptive powers. From there we climbed up winding, woodsy paths to a green house just full of the most wonderful flowers, old friends and strangers all together. Not far away was a tiny group of Toda houses which we visited. The Todas are a peculiar aboriginal tribe of whom only a comparatively few remain now. After seeing them we gathered for our breakfast, twelve of us, all Americans, but Miss W. Four of the girls were just from America, and we had a good time getting acquainted.

This afternoon we attended a Bible reading at the friend's house. After chota tomorrow we climb most up to heaven to have breakfast at Bleak House, American Baptist, and at four we go to Ekford, a Methodist Mission House, for tea.

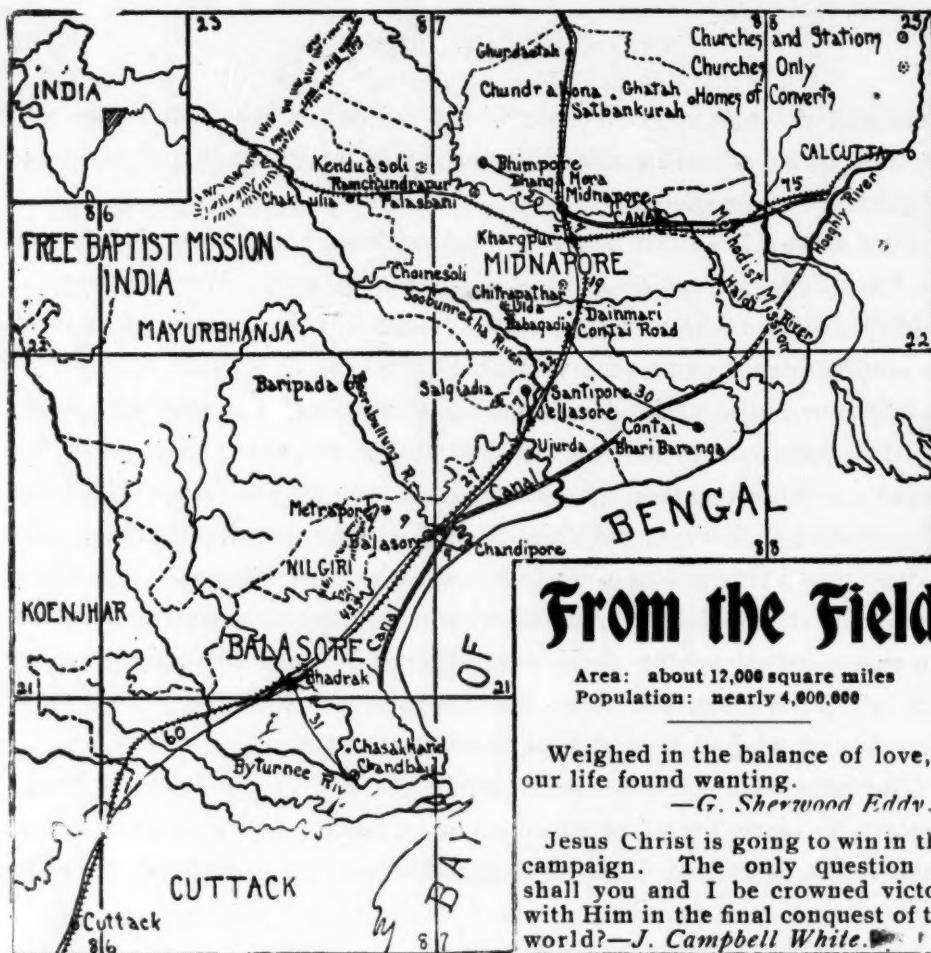
No one is useless in the world who lightens the burden of it for any one else.—*Dickens*.

When we climb to Heaven, 'tis on the rounds of love to men.

—*Alice Carey*.

In service which Thy will appoints,
There are no bonds for me;
For my inmost heart is taught the truth
That makes Thy children free:
And a life of self-renouncing love
Is a life of liberty.

—*Anna L. Waring*.



From the Field

Area: about 12,000 square miles
Population: nearly 4,000,000

Weighed in the balance of love, is
our life found wanting.

-G. Sherwood Eddy.

Jesus Christ is going to win in this campaign. The only question is, shall you and I be crowned victors with Him in the final conquest of the world?—*J. Campbell White.*

O Thou who hearest
Every heartfelt prayer
With Thy rich grace, Lord,
All our hearts prepare;
Teach us to blaze the path
Thy feet have trod,
That groping souls may
Find their way to God.

—Selected.

LETTER FROM JOHN HOWARD

Dear Friends:

On April the second we arrived at 702 E. Clay St., Collinsville, Illinois.

I want to write a little of our cold season experience in Bengal this year. In January we went to Kalamia wher e the schoolhouse was our home. From the veranda we overlooked a beautiful lowland with waving sugar cane fields and meadows. Beyond was the misty blue river. In the backgrcund at the base of a short range of rugged mountains was the dense jungle in which the bear, leopard and tiger roamed.

We first held a series of services for the Christians as we believe the building up of their spiritual life is one of the most important phases of our work. The magic lantern was our helper. Every night large crowds came to see the pictures. Later we went to a village about two miles away where the views of Christ's life had never been shown. Here also we had large audiences nightly. During the mornings we visited nearby settlements, and there our two violins were a great help. On our last Sunday in Kalamatia three were baptized. Four others are being prepared for baptism. Of the three, two were good substantial earrest people. The third was a widow. In favorable weather, this widow's farm gave her good support. When she courageously proclaimed that she would be a Christian, her neighbors ridiculed her. The near relatives attempted to ruin her. To a wealthy Hindu who offered her a comfortable home as long as she should live, she made this answer: "If you gave me a golden throne I would not sit on it. I am willing to become a beggar if need be for Jesus."

The geruineness and courage of these new Christians was most gratifying. Making a tour among our other stations we found people faithful and the outlook excellent.

We were startled to receive word that our steamer was to sail two weeks earlier than we expected. This cut our time very short. We

packed rapidly and climbed into the bullock carts for our last bumpy ride through the jungle. In the middle of the night the drivers yelled, "Thief, thief!" and we awoke to find that a band of thieves were throwing stones on the bamboo covering of our carts. The custom of these thieves is to drag their victims into the jungle, then beat and rob them. We had no weapons, but the protecting hand of God was over us. After a little pelting they went away leaving us unharmed. The next morning we arrived in Khargpur where we had a most helpful meeting. To leave that faithful band of missionaries was one of the hardest things we ever did. Remember them in prayer.

From February 5 to March 21 we were on board the Sarta Cruz. The steamer stopped at Singapore, Saigon, Manila and Honolulu. On leaving Singapore we were warned to have ready our life belts as a floating mine had been reported. We saw a number of mine sweepers. God in his mercy carried us safely through the danger zone.

Possibly you would like to know a little of our cargo. At Calcutta we took on over 800 bales of hemp and 3000 of gunny. At Singapore, having your autos' needs in mind, 20,000 big bales of rubber were put into the hold. In Manila our cargo was increased by over 3800 sacks of crushed cocoanut said to be used in soap. Chained to our decks were 160,000 feet of Philippine mahogany. Honolulu gave us 315 sacks of coffee; and to sweeten it, 480 sacks of sugar.

My table companion was a man who had shot three tigers, one a man eater that had killed 120 people. Five hundred rupees was the reward for shooting it. Two of the hides were being taken to America.

It was a bright day when we sailed through the Golden Gate. Everyone was happy at the prospect of land. At the dock, however, we received a letter which was like a dark cloud on the bright morning. It contained the news of the death of my beloved father. The greatest attraction America had for me is gone. His prayers upheld me, his goodly life was my inspiration.

After a short stay in San Francisco we came home. We feel the need of physical and spiritual upbuilding. After a rest we want you

all to see the slides we have of India and our work, and to hear the interesting songs of the Bengalis and the quaint almost weird tunes of the jungle Santals.

We crave a humbler, holier life, very near the Saviour. To this end please remember us before the Throne.

Yours Cordially,

John Howard and family

Collinsville, Ill., April 14, 1919.

TREASURER'S NOTES.

Ocean Park! Annual Meeting!

Possibly we are not all really acquainted with Ocean Park. Shall we take a backward look that we may see why Ocean Park came into our denominational life? A summer centennial celebration of Free Baptists, at Weirs, N. H., for the purpose of a backward and a forward look; some of our denominational leaders already thinking in Chautauqua terms, thus being ready to crystalize the satisfaction of this meeting together, and desire for future similar gatherings, into definite plans, which later gave us Ocean Park as a summer denominational meeting place, for social intercourse, improvement of mind, rest of body, and spiritual uplift.

But the spirit of this getting together was not of the, "me and my wife, my son John and his wife" variety,—to have and to enjoy has been to share in a broad minded, generous way.

Passing through Hampton Beach recently we were reminded that consideration was more seriously given to this place than to the many other New England coast places visited by the Committee on location and we felt that the lines had surely fallen to us in a pleasanter place right here at Ocean Park.

We remember how vivid was the picture given the children of the home circle by the elder upon their return from the sale of lots; we

could see the beauty of the spot chosen,—the splendid grove with its wonderful carpet of the pinkest of pink arbutus, which added its fragrance to that of the pines; the long stretch of shore; the blue of the ocean; and the white of the breaking waves. We were given to under-



PORTER MEMORIAL HALL.

stand the attractiveness of the place to be, in its physical, moral and spiritual development, under the ideals of its founders, and surely large satisfaction has come to those of us privileged to summer here!

Here, it is, we have seen denominational history in its making, for here our Woman's Missionary Society stepped out into partnership with

the men of our denomination, working together with them with equality, and with satisfaction, to both parties, as well as greater good to the work of our denomination in the large; here General Conference took the action which brought our denomination into union with the Baptist body; here, too, our Society took the vote which brought us into union relationships with the Baptist Women's Societies, home and foreign, while here, also, this summer it became necessary for our Society to accept one of life's hard things,—the discontinuance of our Helper, made necessary through the natural process of union.

We doubt not all will agree that to give up our little magazine is like parting with a personal friend, for to work and individual worker it has been the friend, as it has partaken of the rare friendliness of her who served as its Editor for so long a time, this same spirit continuing under her capable successor.

As the pioneers here have been slipping out of their places one by one, new friends have been continually entering into the spirit of the place, and rallying to the support of its standards, until to-day Ocean Park, with its group of sympathetic cottagers, the opening Missionary Educational Conference affiliation, the Chautauqua Assembly following, and the strong closing feature,—the New England Baptist School of Methods,—stands on the threshold of larger opportunity.

What hinders Ocean Park from becoming the Silver Bay, or the Northfield of the East, we are asking? Our realization of its opportunities, and the entering into its ideals by an ever increasing number will help toward that end.

But this is simply an appreciation of Ocean Park given by way of making you acquainted with our Woman's Missionary Society's Annual meeting place, for Annual meeting and Ocean Park are synonymous.

And just here, let us say, that our once-a-year meeting together is not a thing of the past, for it is the purpose of our workers to have a woman's missionary day for information and fellowship here each season as usual. This is ours to look forward to, to plan for. Keep it in mind through the year.

We seem to be thinking and speaking in terms of ideals, and true to such standard was Annual Meeting Day itself, for no more perfect day could have been found had we searched the calendar through.

Sometimes we speak of the indefiniteness of the budget and the apportionment,—the seeming vagueness, almost making the meeting of the latter the obligatory, not the privileged thing. But after all, that is a seeming only, in reality the budget stands for consecrated manhood and womanhood aglow for Christ, the needy men, women and children to whom they minister, and the results of their efforts, material and spiritual.

Just let us share with you in part the information background which has thrown our work into relief for us this season, here,—First, a group called together to consult with our President, her presence and name causing our thoughts to reach back to the wealth of accomplishment in our field, which the name Phillips stands for.—Surely no family ever gave more largely of numbers and service to any field. She tells us of her niece, Mrs. Ida Holder, and her little daughter Doris, recently returned from Bengal-Orissa, and we learn how very ill Doris has been. We remember that Mrs. Holder was in charge of the native workers and evangelistic work at Midnapore, which means in part 120 homes visited every two days. We think with satisfaction of the fuller training for these native workers, made possible by the establishment of the Woman's Department of the Bible College. Zenana teachers, Bible women,—many of whom we know by name,—and evangelistic work, here surely is definiteness.

Next come chats with Miss Sadie Gowen, who is satisfactorily convalescing from a severe illness, and who is eagerly looking forward to her return to India. She tells us that Miss Daniels, who is also at Midnapore, has taken on Mrs. Holder's work, in addition to her own,—which is that of Girls' Schools and Industrial work. Really that seems very much like overwork, does it not?

From letters she shared with us we see how eagerly the India workers are looking forward to the return of the workers who are on

furlough, and the going out of the new recruits. And considering the shortness of our India force can we wonder? Miss Gladys Doe, our Ocean Park recruit, whom we know and love, was with us, we shall follow her work with special interest.

We learn of the safe home coming of Mrs. Krause and little Jane, and we are glad that the latter is blossoming out into health under California's skies.

You will remember that we stipulated that Miss Coombs should work only two-thirds of the time, upon her return to India. Does this sound like it? "Busy as two bees, with all sorts of activities in connection with the Orphanage, particularly the sewing class and work, and their frocks and mending, together with homekeeping, women's prayer meetings in the different villages, and womens' Bible Class,—yes, and Sunday School class." No wonder Miss Coombs takes satisfaction that she "is not a cumberer of the earth." But we fear this is not "being good" as she promised to be.

The new Balasore School building! My! didn't Miss Gowen's eyes shine when she showed us the pictures of this partly constructed building. This is a building, handsome in structure, and adequate,—one to be proud of.

Dr. Mary's vacation is to come in September. She speaks of a new little tot, "whose eyes got big and shining," on being taken into the Orphanage, and passed over to Jamini's care, then adds, "Oh! the prices of things!" She tells us that Miss Porter is back from her vacation looking as good as new. Of all her work,—zenanas, schools etc. at Balasore,—that of the schools is her special delight.

We are interested to know that Rev. Wesley Paige is making a gift memorial to his father, Deacon Paige, late of Franklin, N. H., designating it for the Boys' Dormitory at Balasore, just as his father had made a Permanent Fund Memorial gift to Sinclair Orphanage for Mrs. Paige.

Miss Parker's memorial gift, commemorating her mother's birthday, reminds us of the mother's long and faithful interest in our W. M. S. and its work, "She had every copy of the Helper." * * * * Mrs.

Batchelder of Hampton, saying she would not know what to do without it, adds that she, too, has "taken the Helper ever since it was printed."

* * * Miss Elizabeth Hayes Cox speaking for herself and the New Hampton ladies pays splendid tribute to our magazine, and pledges continued and increased support, while pleading for its continuance in a most compelling way.

Referring to Annual Meeting and her longing to be present our dear Honorary President—Mrs. Mary A. Davis—writes: "My spirit is with you to-day and all these days * * * I love you all very dearly."

Rejoicing always in life's friendships and working together opportunities,

1 DYTHER PORTER.

47, Andover St., Peabody, Mass.

GENERAL SUBSCRIPTION AGENT'S NOTES

The time has come when I am to say what we have long been thinking that circumstances would bring about, namely, that the days of our **HELPER** are definitely numbered. At the Annual Meeting of the Free Baptist Woman's Missionary Society held at Ocean Park, July 31, it was voted that the publication of the magazine should cease with the December number.

This vote was based on the recommendation of the committee appointed to investigate the advisability of continuing the **HELPER**, with regard to our responsibilities and the progression of our interests resulting from our complete union with the Baptist denomination.

We have subscribers to the **HELPER** who are as loyal and devoted as one could ask, who have stood by it for long years, and are attached to it by strong ties of habit and affection. Their generous contributions to the Sustaining Fund are proof of the love and esteem in which they hold it.

I do not presume that to the majority of our readers this announcement comes as a shock or surprise. But as an inevitable result of their past loyalty, we are equally sure of the support of our constituency to the causes and the work which remain.

Those who wish their subscriptions to end with the December number can arrange to do so at the regular rate of fifty cents a year. For those who wish to transfer their subscription to "Missions," we hope to announce a definite arrangement in our next issue. Owing to the vacation period, we have not yet been able to arrange a conference with the editor of "Missions" to adjust this matter.

I have known the *HELPER* ever since I can remember. My mother was interested in it before I was born, and my grandmother had it in her home from its first issue. Many others who read this have known it as I have, and feel its passing as I do.

The time has come when we must regretfully and yet voluntarily let our *HELPER* pass, knowing at the same time that it has championed great causes, and that the causes it has championed must live, because they are essentially Christian, and a part of Christian civilization.

Fraternally,

A. M. MOSHER.

Joy is not in things, it is in us.—*Wagner.*

Live while you live, the epicure would say,
And seize the pleasures of the present day;
Live while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my views, let both united be;
I live in pleasure when I live to Thee.

—*Doddridge.*

"Why did you fall out of bed?" a small boy was asked, and he replied, "I guess it's 'cause I stay to close to the gettin' in place." In our Christian life we cannot stay to close to the "getting-in-place;" we must move forward or we shall fall backward.—*Selected.*

If your foot slip, you may recover your balance, but if your tongue slip, you cannot recall your words.—*Telegu Proverb.*

God has put in our power the happiness to those about us, and that is largely to be secured by our being kind.—*Henry Drummond.*

Our Quiet Hour

The secret of the inclusive balance of Jesus' life in regard to self-culture and self-denial is suggested in John's gospel, where in the Master's prayer at the last supper, he said, "For their sakes, I sanctify myself." (John 17:19). That is, instead of choosing, like Goethe, one set of the contrasted virtues, or, like a mediaeval anchorite, the other, he combined them in the unity of a life, lived at its noblest and best, for the sake of others. He fed himself on the best reading of his time, the prophets of the Old Testament, and he sought spiritual insight into the beauty and significance of nature, that he himself might have a richer life with which to serve the world; he purified his spirit in prayer, like water running through the sun, that he might be of largest serviceable-ness to his followers. He saw that his friends, that the world, needed him at his best and that therefore self-realization and service are two sides of the same thing. He saw that human hearts are built in suites, like rooms, open to each other, but that sometimes only one room in the series opens to the outer air of God; so that whatever of the divine life reaches the others must first of all come through that one room. Jesus, therefore, overcame temptation and steadied himself in prayer and refreshed his soul from every spiritual reservoir within his reach, not for his own sake only, but for his friends' sake, that through the enrichment of his life they might be enriched,....He sought a rich life for the sake of those who came to him for help; for their sake he sanctified himself. When he sought the life in which his own self rose "as high as possible into the air," he found that life by losing himself in service for others (Matt. 10:39). To him, therefore, self-realization and self-denial were not separable and alien; they were two aspects of the same attitude toward men; they were held by him in the unity of a perfect balance.

—FOSDICK.

Helps for Monthly Meetings

"Information Means Transformation."

TOPICS FOR 1919-1920

September	—Acquaintance Party
October	—The Battalion of Life
November	—Home Missions
December	—India
January	—China
February	—Prayer and Praise.
March	—Korea, the Philippine Islands and Siam
April	—The Near East
May	—Thank Offering.
June	—Africa and the Promise of the Future
July	—Field Day.

October: The Battalion of Life.

SUGGESTIVE PROGRAM

OPENING HYMN—"Ye Servants of God," (*Missionary Hymnal*, p. 11).

PRAYER—By Leader.

HYMN—"In Loving Adoration," (*Hymnal*, p. 23).

LESSON—(Sections to be read or retold and explained by members.)

The Battalion—(A Crusade of Compassion, pp. 15-17.)

Need for the Battalion (pp. 17-24).

Personnel of the Battalion (pp. 24-34).

Ideals of the Battalion (pp. 34-36).

Review of the Battalion (pp. 36-41).

HYMN—"Oh Highly Favored People, (*Hymnal*, p. 21).

CLOSING PRAYER—By Leader.



Juniors

THE SMILE THAT WAS LOCKED UP

By Mabel J. McIlwain.

One evening after all the earth children were asleep, dear old Mother Cheerfulness Sunshine Smiles, who is the mother of all the smiles, gathered the little smile children around her to hear them tell what they had done that day. Each day she sent them to earth to visit all the people who would welcome them and to scatter happiness everywhere, for wherever a smile goes, it takes happiness with it.

On the evening of which I am telling you, all the little smile children but one had come in and just as they were ready to begin their stories, he came rushing in and said, "Oh, mother, I am so glad to get here safely and I am sorry I was late, but I was locked up such a long time to-day that it made me late in finishing my work."

"Locked up?" said his mother. "Tell us about it."

"Well, mother, this morning after I had kissed you good-bye, and had flown down to earth to begin my day's work, I first lighted on the face of a dear little baby. The baby gave me to its mother and she gave me to the baby's father, and he took me to the office. I was feeling happy, for it looked as if I was going to visit a lot of people that day. The baby's father had given me to the book-keeper, and the book-keeper to a grouchy customer, and the customer to a street car conductor. The street car conductor took me to his wife at noon. She needed me because she was sick, but I made her feel so much better that she gave me to the neighbor who came in to help. The neighbor gave me to the grocery boy and he took me off down the street and pretty soon he gave me to a little girl with a doll and she gave me to another little girl in an automobile.

"Now this little girl in the automobile was very spoiled and soon something happened to make her angry and she pouted. And, as you

know, mother, we smiles cannot get out through lips that pout. And she kept me locked up there ever so long. I felt so badly for I knew that so many people needed me. I began to believe that I would never get out again. But after a while something pleased her and she let me go. I just flew, because I was so glad to get away. And I hope I never get locked up again. I could have made so many more people happy to-day if I hadn't lost so much time.

"After that I visited lots of people, little babies, old people, tired clerks, newsboys, rich people in limousines, and I went almost everywhere, but I wish I hadn't had to waste a minute. I am afraid somebody went without a smile to-day when I was locked up."

—AMERICAN MOTHERHOOD.

LITERARY PRESCRIPTIONS

For clearness, read Macauley.

For logic, read Burke and Bacon.

For action, read Homer and Scott.

For conciseness, read Bacon and Pope.

For sublimity of conception, read Milton.

For vivacity, read Stevenson and Kipling.

For imagination, read Shakespeare and Job.

For common sense, read Benjamin Franklin.

For elegance, read Virgil, Milton and Arnold.

For simplicity, read Burns, Whittier and Bunyan.

For smoothness, read Addison and Hawthorne.

For interest in common things, read Jane Austen.

For lofty, ennobling sentiment, for sympathy, candor and honesty, for comfort and consolation in affliction, and for the promise of the life that now is and of the life which is to come, read the Bible.

—*The Religious Telescope.*

Contributions

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for July 1919

All money, including Thank Offerings, intended for church apportionment credit, should be sent to District Treasurers and Joint Secretaries, Home and Foreign; but gifts not intended for church apportionment may still be sent to the Treasury of F. B. W. M. Society, and such gifts, when so specified, may be applied on life membership.

MAINE

	MAINE
Biddeford, Harriet Parker memorial to her mother, $\frac{1}{2}$ Bengal-Orissa; $\frac{1}{2}$ Storer	\$ 2 00
Ocean Park, Miss Ada Foss for <i>Missionary Helper</i>	5 21
W Lebanon, Aux. Income M A Dearborn Fund for F M	7 77
"A Friend", for Contingent Fund	5 10

NEW HAMPSHIRE

	NEW HAMPSHIRE
Centre Sandwich, F B W M S, for Contingent Fund	8 00
Franklin, Miss Ella A. Flanders, $\frac{1}{2}$ Bengal-Orissa; $\frac{1}{2}$ Storer	10 10

VERMONT

	VERMONT
Lyndon Center, Mrs J W Burgin, specific for Storer College	5 00
Sutton Ch., Mrs Olive E Harris, \$5 00; Mrs Helen L Royal, \$1 00; $\frac{1}{2}$ Bengal-Orissa; $\frac{1}{2}$ Storer	6 00

MICHIGAN

	MICHIGAN
West Cambria, Cradle Roll for Brown Babies	8 07

Note: We regret the error in the August *Helper* of printing, under receipts from Hampton, N. H., the name Mrs. Warren instead of Mrs. Warren Batchelder, Life Member.

FORM OF BEQUEST

I give and bequeath the sum of — to the Free Baptist Woman's Missionary Society, incorporated under the laws of the State of Maine.

EDYTH R. PORTER, Treas.

47 Andover St., Peabody, Mass.

